

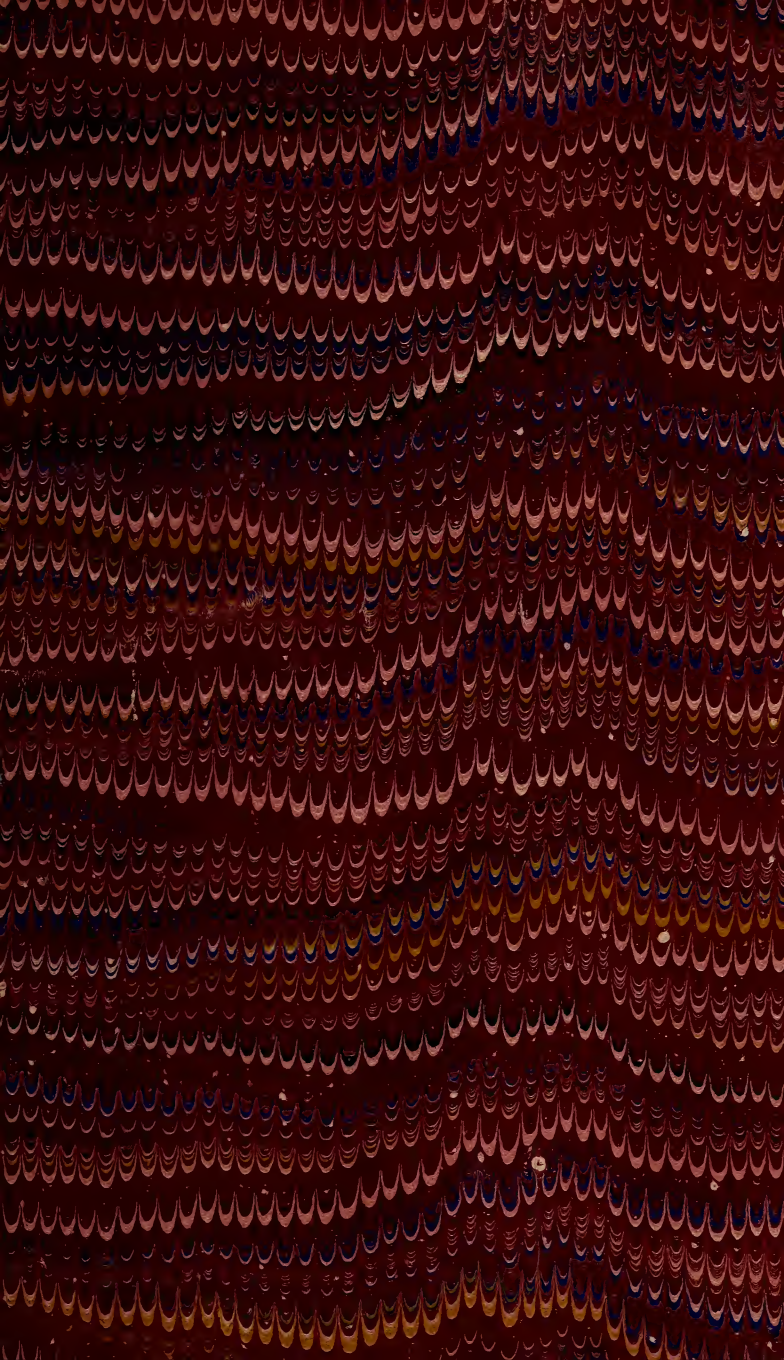
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EARLY HISTORY

OF

METHODIST SABBATH SCHOOLS,

IN

BALTIMORE CITY AND VICINITY;

AND OTHER

INTERESTING FACTS CONNECTED THEREWITH.

Compiled by a Sabbath Scholar of 1817.

[Rev. A. Hanson]
[Rev. P. Cook]



BALTIMORE:

HENRY F. COOK, BOOKSELLER AND STATIONER,
76 W. Baltimore Street.

WOODS, PRINT. BALT.

1877.

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TO THE READER.

The Compiler of these brief notes on "Our Early Sabbath Schools," expresses devout gratitude to Almighty God for his early and long continued connection with Sabbath Schools, in Baltimore city and vicinity

He has deemed it best, for various reasons, not to append his name to this publication, being assured, that those most interested to know, will ascertain it from some of the incidents related.

It only proposes to be a contribution to a general history of Sabbath Schools in Maryland and elsewhere, which, it is hoped, may be hereafter prepared by a more competent person.

No vain glory or personal gain has entered into the motives connected with its preparation, but an honest desire to rescue from oblivion interesting facts and incidents, which may be relied on as impartial and accurate.

COMPILER.

Baltimore, November 3, 1877.

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OUR EARLY SABBATH SCHOOLS, BALTIMORE.

CHAPTER I.

The history of the introduction of Sabbath Schools into Baltimore city, and vicinity, remains, in large part, unwritten. To aid in the supply of this deficiency, the following historical facts are prepared for future reference.

In "Griffith's Annals of Baltimore," a book of local authority, published in 1829, it is recorded, under date of 1787, viz. "*Mr. Asbury and the Council of the Methodist Church make some progress in establishing Sunday Schools for persons of all descriptions, free of expense.*" Bishop Asbury, and other early Methodist writers, record the same important fact.

No further particulars, or living witnesses, of these schools remain; but their existence was of sufficient importance to be noticed by a secular historian, and furnish conclusive proof of the early interest of the Methodist Church in the moral education of the young.

Following this important movement, the next record, in regard to time, relates to the "SECOND BAPTIST CHURCH" of Baltimore, located on Fell's Point, of which Rev. John Healey was Pastor for fifty-three years. In the "Members Manual," published by said church, it is recorded that "a Sabbath School was formed in that church in 1804, the first in Baltimore, and probably the third in the United States, which, with some interruptions, has continued to the present time." Some proof is also given of the correct-

ness of their claim to such early Sabbath School labors. Without disparaging this honorable record, it may be said that this school must have been peculiar in character, and not much known beyond its local sphere, as there is no knowledge of any similar school among the Baptist, or other churches, about that period.

Father Healey, the pioneer Sabbath School pastor, deserves most favorable notice. He was an excellent christian man, but a decided close communion Calvinistic Baptist. His church and congregation were small, and, while they contributed according to their means for their pastor's support, for a number of years he worked at his trade of a dyer, to aid his devoted people to meet the demands of his household. Owing to his creed, for many years he did not co-operate with ministers of other denominations in general religious labors. In old age he became much more liberal in his religious views, and united with the general Protestant preachers in holding meetings on Sabbath afternoons, for Divine worship, in the streets, market houses, and other public places. On one occasion he preached in "Monument Square," about 1844, from the portico of an old mansion house, to a large mixed assembly, gathered by the novelty of the scene. He was about eighty years of age, his head covered by a black silk cap, which he usually wore; his voice was feeble and shattered. The sermon was plain, simple, but earnest; among the remarks he made was one like the following: *"I suppose there are some in this crowd who know more about what is in Robinson Crusoe, or Jack the Giant-killer, than they know about what is in God's word."*

Years have passed away since; the Sabbath School, formed in his church, is still continued under more favorable circumstances; but the first aged pastor ended his course with joy, and the ministry which he had received from the Lord Jesus. His funeral took place on a Sab-

bath afternoon, in 1848, in Greenmount Cemetery, (which was dedicated in 1839) where an interesting address was delivered to a large concourse by the late Rev. Dr. Richard Fuller, of this city; and among the audience was the Methodist preacher who was his assistant at the meeting in "Monument Square," and offered the opening prayer to Almighty God on that occasion. This tribute is made to the memory of the *first Sunday School pastor in Baltimore*, of whom we have any knowledge, who lived nearly eighty-four years, and who deserves to be remembered for his services to the rising generation. A plain gravestone marks his burial place.

We shall next refer to other Sabbath School movements of a more general and permanent character.

CHAPTER II.

The year 1816 was marked by a general awakening on the subject of Sabbath Schools. The impetus, in Baltimore city, came from New York and Philadelphia, where schools had just been organized, and were found to be desirable and useful. A meeting was called by the Methodists, October 21, 1816, at Light Street Church, of all persons "favorable to the religious education of youth." Rev. Stephen George Roszel, of historic fame, preacher in charge of Baltimore City Station, presided on the occasion; Luther J. Cox acting as secretary.

After deliberation and prayer the meeting adjourned to November 4, 1816, when the "ASBURY SUNDAY SCHOOL SOCIETY" was organized, which has preserved an unbroken history to the present period, and is completing the *sixty-first year* of its operations. Our articles will probably

demonstrate that this was the *first* organized and permanent society in the city of Baltimore. A constitution was adopted, and twenty-two persons were enrolled as members. For the sake of accuracy, and to prevent mistake, we copy the official list: John Kingston, Luther J. Cox, Andrew Adgate, Conrad R. Fite, George W. Chalmers, Robert G. Armstrong, Benjamin Childs, Richard Ridgely, Leroy Swormstedt, Thomas McMullen, Samuel B. Owings, James Bryan, William Gist, William Armstrong, John A. Simmonds, John P. Paul, Henry Aisquith, George A. Schaffer, Thomas Hammond, C. D. W. Johnson, Jacob Bushey and James Hanson. All of these have departed this life except Conrad R. Fite, now of Mount Vernon Place Church, who has maintained his interest in this good work, and is esteemed and honored as probably the oldest Sabbath School laborer in the state of Maryland. The first president elected was John Kingston, a pleasant English gentleman, who kept a bookstore on Market, now Baltimore, street. He was succeeded, in 1817-18, by Dr. Thomas E. Bond, sr., afterwards the distinguished editor of the "Christian Advocate;" from 1819 to 1825 he was followed in the same office by Moses Hand, an intellectual and excellent English gentleman. Dr. George Roberts, one of the apostles of New England Methodism, presided from 1826 to '28; as also did his well known son, Dr. George C. M. Roberts, from 1833 to '39.

Conrad R. Fite was the first treasurer, and the gifted Andrew Adgate, secretary.

The list of members embraced the name of Robert G. Armstrong, the acknowledged leader of his brethren, until his death, which occurred in 1862; also, Leroy Swormstedt, who became a prominent and useful minister, and also Book Agent of the Western Book Concern.

Among the early teachers, after the Society was formed, may be named, Charles A. Warfield, now of Texas, who

was a pleasant, popular teacher ; William McConkey, jr., who was the second treasurer, and served faithfully for fourteen years ; Asbury Jarrett, James Amos, George W. Magers and others.

In later years the office of vice-president was filled by Rev. Thomas Bassford, for a long period principal of the "Male Free School of Baltimore;" also, by James Brundige, who was noted for his piety and devotion to good works ; John G. Chappell, who was an intelligent gentleman, and, likewise, by Philip Hiss, now an octogenarian, but youthful enough still to labor in Sabbath School.

The persons who were elected to the office of secretary embraced, John Kepler, a local minister, who died in glorious triumph ; John Coleman, the neat scribe, who became a prominent minister of the Protestant Episcopal Church, and Charles R. Coleman, his brother, who ranks among our chief speakers on anniversaries and other special occasions ; George Sanders, who continues to labor for the church in a quiet, but efficient, manner ; J. Randolph Finley, who became a minister in the M. E. Church South ; and, also, John C. Keener, now one of the Bishops of the same important church.

Among the superintendents may be named, John Plaskitt, who labored faithfully and died a few years since ; Christian Keener, father of Bishop Keener, who was the early and successful advocate of Temperance ; Comfort Tiffany, father of Rev. Dr. Otis H. Tiffany, who is highly esteemed for his work's sake ; Thomas Armstrong, a man of meek and quiet spirit, who served his generation to the glory of God ; Robert M. Lockwood, now of the M. E. Church South, who was a model superintendent ; Henry W. Cooke, who was highly acceptable, and others.

Thomas G. Hill, Jacob Day, Samuel Kirk, James S. Suter, Samuel Hindes, and others, labored successfully in North Baltimore where the Sabbath School cause was

always popular and efficient. The roll of teachers included Henry Slicer, then in his apprenticeship, and who became a distinguished minister of Christ, his labors will be noted hereafter ; Samuel Kepler and his two brothers, all of whom became ministers ; also, George D. Cummins, who was the first bishop of the Reformed Episcopal Church, his step-father, Joseph Farrow, being also one of the superintendents.

Among the scholars may be named, John N. McJilton, who became a minister in the Protestant E. Church ; Dr. Perry S. Kinnemon, a worthy and successful physician ; Alfred Cookman, of precious memory, in an unpublished letter, written concerning his contribution to aid in the repairs of one of the city churches, said : "*As one of the children*, I must have the privilege of doing this much," &c. ; also, Timothy S. Arthur, so favorably known in the literary world as the sprightly author of a number of interesting books for the use of children and youth ; John Wesley Coburn, was, in subsequent years, a scholar of remarkable aptitude in answering scriptural lessons, and was a great favorite with his superintendent. He died in early manhood, regretted by all.

To the foregoing might be added the names of scores of itinerant and local preachers and other honorable men, "not a few" who have been enrolled among the records of the "Asbury Sunday School Society" since its organization.

Any person acquainted with Baltimore Methodism, will recognize, in the foregoing names, some of the purest and best men who ever honored the church and the community in which they resided. We shall proceed to consider the first school formed by this society.

CHAPTER III.

The "Asbury Sunday School Society" opened their *first school* on November 17, 1816, in a school room over the *Union engine house, which then occupied the centre of the Hanover-street market house.*

The room was rented for Saturday evenings, and also for the Sabbath day, at "*one dollar per month!*" The formation of a Saturday-night School soon followed, and "*one hundred candlesticks*" were purchased for its use; and also shoes and stockings for the needy scholars.

Reading and writing were taught on the "Lancasterian plan," the latter being practiced in sand, on long plank desks, prepared for that purpose, with strips of wood on each side to keep the sand in place.

The Sabbath School prospered greatly, and the room was found to be contracted and inconvenient, and other accommodations became necessary for the comfort and success of the school. A well known local preacher, now of Washington city, and the printer of these sketches, were among the pupils and visitors of the school, and, although but children at the time, have distinct recollections of the school and its exercises.

Other pupils may yet survive, but doubtless the greater part, with their faithful teachers, have passed away.

The vestry of Saint Peter's Protestant Episcopal Church, then located on Sharp street, had an adjoining building occupied by an excellent parochial free school, but which was not then used on the Sabbath.

The Asbury Society, on June 13, 1817, appointed John Kingston (president) and Conrad R. Fite (treasurer) to wait on the vestry of Saint Peter's Church, to obtain the use of the school room in the rear of that Church for a Sunday School room.

On July 12, following, the committee reported, "*that the vestry of that Church had it in contemplation to establish a similar Sunday School, and consequently could not grant us the use of it.*"

These facts are matters of record, and fully establish the claim that the Asbury Sunday School antedated the school at Saint Peter's Church from November, 1816, to some date subsequent to July 12, 1817. It has been conceded that the Sunday School at Saint Peter's Church *preceded* the school at the First Presbyterian Church, Rev. Dr. Inglis, pastor; but, from a remark in the record of the "Asbury Society," it is probable that this order should be reversed. With that question, however, we are not interested.

The honor of the *first Sunday School*, of permanent organization, certainly belongs to the Asbury Sunday School No. 1.

This lack of a suitable room for the accommodation of the Sunday School, introduces an interesting item of Methodist history. The "MALE FREE SCHOOL OF BALTIMORE" was organized in 1801, principally through the agency of the elder Dr. George Roberts, who remained its life-long friend and patron.

The second "Light Street Church," erected in 1797, had, in connection with it, the "OLD PARSONAGE" or Preacher's Home, in which the married ministers resided. Some years later, an additional parsonage was purchased on the lot south of the church and facing the old parsonage, and was known as the "WHITE HOUSE."

In the third story of the old parsonage, a large room was prepared for the use of the "Male Free School," which was reached from the yard by a flight of wooden steps on the outside of the parsonage. In this building, the school was conducted for a number of years, no doubt, much to the annoyance of the household.

In the year 1810, the school was adjourned to allow the first "Baltimore Annual Conference" to be held in that room, the preceding sessions having been held in the churches, and, thenceforth, it was known as the "Conference Room."

Bishop Thomas Coke, in his journal, writing of one of the Conferences held in this room, probably the first, remarked: "The brethren added greatly to the comfort of the Conference by putting in a *stove* to warm the room where we met, which made us very comfortable." How times have changed since that period!

After various alterations and improvements, the room was occupied for Conferences, Leaders' Meetings and a variety of church purposes, until Light Street Church and parsonage were removed in 1869 to give place to the encroachments of business.

Meanwhile the trustees of the "Male Free School" erected a building on Courtland street, for school purposes, in 1812, which has been greatly enlarged and improved, and is, no doubt, the oldest Methodist charity in the United States.

The venerable Thomas Kelso, himself the founder and sole supporter of the "Kelso Orphan Asylum for Methodist Children," has, for many years, been president of the board of trustees, and the record of proceedings is perfect from the year 1801 to 1877.

On a lot, south of the Male Free School and west of the "City Spring," in 1808, was the large Octagon Building for exhibitions, and which was occupied in part by political societies called "Tammany" and "Washington;" the latter maintained a "free school" for some time, but its religious character was doubtful and met but with little favor, and both societies, in a few years, ceased to exist, and the building was removed, while its humble, but pious neighbor, the "Male Free School," is still in active operation.

In *boyish parlance*, the latter school was the religious opponent of the "Octagon."

It is a singular coincidence, that when the *first* Light Street Church and the *second* Cokesbury College were destroyed by fire on the same day in 1796, the funeral services of Richard Colvin were being conducted in the church when the fire broke out in an adjoining building, which led to the hasty removal of the dead and the total destruction of the valuable property. After many years, Miss RACHEL COLVIN, who had inherited much of the princely fortune of her father, Richard Colvin, bequeathed *ten thousand dollars* for the education of poor girls in connection with the "Male Free School," which is now known as the "Male Free School and Colvin Institute for Girls." This munificent legacy was soon followed by a very liberal one from Miss Elizabeth Buchanan, who had been an intimate friend and companion of Miss Colvin. These and other legacies previously received, have made the school, with great economy, self-supporting.

With this digression we return to our narrative. The "Asbury Sunday School Society" applied for permission to remove its school to the building occupied by the Male Free School, which was cheerfully granted, and, in October, 1817, the old room over the "Union engine house" was vacated, and the Sabbath School was removed to the building on Courtland street. Robert G. Armstrong was appointed in charge of the school, which was now called No. 1, until it should be fully organized.

The prosperity of the school was so great that, in a short time, an additional room in the same house was obtained; and school No. 2 was opened under the charge of Thomas R. Hand, Joseph Towson and Lewis Kalbfus, superintendents

These schools were successful for years, and every Sabbath morning the scholars of both schools were divided

into three columns, with their teachers, according to their residences, and quietly marched through the streets to attend Divine service at Light street, Greene, now Exeter, street, and Eutaw street churches, being the only Methodist churches, for the whites, west of Harford run, now Central avenue, which then separated the "Town" from the "Point," and which latter place was principally reached, on foot, by a long wooden bridge, built upon piles driven into the marsh, at what was then the end, on the west side, of Gough street.

Asbury Sunday School, No. 1, continued to be conducted in the Free School room until the year 1843, being for a period of twenty-six years. School No. 2, after a few years, was disbanded on account of the opening of new schools, which were more convenient for the pupils.

The corner stone of a new building was laid, by the venerable Bishop Waugh, on a part of the lot immediately south of Light Street Church, which was speedily completed, and occupied by the Asbury School, No. 1, September 3, 1843, for whose use it had been erected.

It was under the management of superintendent Robert M. Lockwood, who was succeeded by John W. Mortimer, Richard Donohue and others; Charles Rogers, Edward J. Ward, William Hamilton, William J. Plummer, Samuel T. Lester and others have been faithful teachers. Mrs. Caroline G. Peyton, Isabella Brannan, Ellen Edwards, (afterward Munroe,) Mrs. Dr. Roszel, Rebecca Bosley, and others, labored faithfully in the female department.

Here it continued its operations until the removal of Light Street Church, and for a brief period after its demolition, and finally vacated the premises in 1872, after having occupied it nearly thirty years.

CHAPTER IV.

The school, under the charge of the Asbury Society, was designed for male scholars only. This led to the *formation* of the "McKendreean Sunday School Society," for female scholars, in Eutaw Street Church, on November 17, 1816, being the same day the *first* "Asbury School" was opened. Mr. Isaac Burneston rendered valuable aid to the ladies, in perfecting their arrangements.

Sarah Hammond was elected president; Sarah McConnell, (afterward Doughty,) vice-president; Elizabeth Morsell, treasurer; Caroline Hammond, secretary; Patience Hand, (afterward Brown,) Mary Paul, Miss Morsell, (afterward McConkey) and Mary Lynch (afterward Campbell and Baxley,) were appointed an executive committee.

Among the prominent teachers were Achsah Gwynn, (afterward Armstrong,) Mary Hewitt and Mrs. Kennedy.

Other worthy names of the founders and early teachers are on the *record*, but the changes produced by the marriage of nearly all those "elect ladies" would render it difficult, at this period, to trace their subsequent names.

The work accomplished by this society was highly successful and satisfactory.

Their first school was conducted for many years in the "McKendreean Chapel," named after Bishop McKendree, erected on a part of the Lombard street burial ground, corner of Paca street, and was in operation *shortly after the Asbury School, No. 1, was opened, and was probably the second school formed in Baltimore.*

Other schools were subsequently begun, and successfully prosecuted by the society.

The McKendreean Chapel had an interesting history; in addition to its use for Sabbath School purposes, it was occupied as a preaching place, and for other church objects.

About the year 1821 or '22, Rev. James B. Finley, the apostle of the Wyandotte Indians, visited the East, accompanied by "Manuncue" and "Between-the-Logs," two converted chiefs, who, with their devoted missionary, sung, prayed and preached, to the astonishment of thousands in our city, and also at camp meetings in the vicinity.

The interest they produced in Baltimore was so intense that it led to the formation of the first juvenile missionary society probably in the United States, which took place in the chapel, and was called the "Juvenile Finleyan Missionary Society" after the noted Indian preacher, and continued in operation for a number of years.

One of the surviving members well recollects the monthly meetings of his juvenile associates when "*cents*" were scarce with him, and were earned by splitting and carrying wood and water for his mother, to meet his small monthly subscription which was promptly and cheerfully paid.

Another member was then in her early girlhood, and well remembers the interest taken in its operations by Patience Hand, (afterward Brown,) Achsah Gwynn, (afterward Armstrong,) the gifted and intellectual Thomas E. Bond, then in his later childhood, and others.

That lady is now a grandmother, and one of her daughters is a prominent officer and speaker in the "Women's Foreign Missionary Society," "Home for Aged Methodists," and other benevolences of the Church.

Is the christian zeal of the daughter a living spark from the *first* Juvenile Missionary Society, of which her mother was a member?

The General Conference of 1824 commenced its session in the chapel, but adjourned to Eutaw Street Church as being more convenient.

Another object of interest was the "Widow's Row," built upon a part of the same burial lot and probably the

earliest comfortable "home" for pious widows connected with the church. After several removals of this asylum to other buildings, the "HOME FOR AGED METHODISTS" was erected on the corner of Fulton and Franklin streets for the use of all the churches of the city, where it stands an honor to its projectors and a faithful representative of the christian charity of the church of which the humble "WIDOW'S ROW" was the early forerunner.

The disinterment of the remains of the dead and their careful reinterment at "Mount Olivet Cemetery," and the subsequent necessary sale, by legal proceedings, of the Lombard Street ground for building purposes, led to the removal of the McKendreean Chapel, and, also, of the "WIDOW'S ROW," and the site is now covered with beautiful dwellings and nothing left to mark their former location.

The record of the proceedings of the "McKendreean Society" was remarkably well kept until 1845, when it became merged with the Asbury Society and ceased to exist as a separate organization. The minutes show the interest which the Methodist preachers took in the Sabbath School cause. At the meeting of the Society, held August, 1818, those faithful pastors of the olden time were present to encourage the female workers of the church. Joshua Wells, Christopher Frye, Beverly Waugh, (afterward bishop,) and Manning Force; Bishop McKendree and the sainted John Summerfield also visited the society at other periods giving counsel and instruction.

Rev. John Summerfield, preached a sermon about 1822, to Sunday School children, in Light Street Church. The building, and all the surroundings, were crowded by young and old. The preacher was compelled to enter by a window at the back of the church, as no access could be had by the front or side doors.

The subject of the discourse was: "And thou, Solomon,

my son, know thou the God of thy father," &c. His illustrations were of the plainest and most beautiful character, his face, beaming with holy beauty and fervor, enforcing love and obedience on the part of the child to his parent, and described parental love for the child by the daily toil of the father to obtain food and raiment for his children, and then exclaimed, with thrilling pathos as no human voice could excel, "little boy, when you go home, take your father's hand in yours and feel how hard it is from labor and toil for your good, it has almost become as hard as a horse's hoof!"

He enforced our duty to our heavenly Father in words of simplicity which secured the attention and approval of all.

It was a memorable day, the boys and girls of that period, if now living, would be more than three-score years old; and one of the survivors of the children describes the effect of the sermon as almost marvelous, and that on his return home from church he took his father's hand in his to feel its hardness from daily toil, and kissed it with juvenile affection!

On another occasion, Mr. Summerfield was urging christian devotion and diligence, and said, in substance, that, "in the early part of his ministry, he was missionary to a destitute part of Ireland. On one occasion he was the guest of a laboring man, who was a member of the Methodist Society. The man arose early in the morning, ate a hasty breakfast, and went forth to his daily labor. In due time the wife proceeded to prepare a frugal meal for the missionary, and made a cake, to be baked upon the coals on the hearth, while the cradle with her babe was near at hand. Mr. Summerfield talked to the wife about the salvation of her soul; she became greatly affected, and was urged to kneel before God, in prayer, which she did. Mr. S. knelt also, sang and prayed with her; meanwhile

the cake on the hearth needed turning, which he attended to; the babe cried in the cradle, and he rocked it to quietness. In a short time the wife was converted to God, the cake was baked, and the child rocked to sleep."

The narrative produced prodigious sensation, and proved that a man may work sometimes with several "irons in the fire" without any being burned.

All these early scenes, nearly all who participated in them, and the "McKendreean Sunday School Society," have passed away!

It may not now be known to many that Mr. Summerfield was stationed, in 1825, in Baltimore City Station, and labored as his failing health would allow.

CHAPTER V.

In "Griffith's Annals of Baltimore," before referred to, under date of 1817, it is remarked, "at this period Sunday Schools are organized by the religious societies generally."

A Sunday School Union, of the male schools, was formed and a report published in 1818; from a letter on file dated 1820, it appears, the "Asbury Society" belonged to the Association. John I. Donaldson, Esq., a prominent member of the bar, being Secretary.

It is to be regretted, that the names of the Male Sunday Schools connected with the Union, cannot now be ascertained, but doubtless, they outnumbered the schools, for female children.

The Female Sunday School Union was also organized and a report published in 1818, of the female schools, at that time connected with it, viz. "First Presbyterian, (Dr.

Inglis, pastor,) St. John's Independent Protestant Episcopal, (Rev. Mr. Dashield, pastor,) Associate Reformed (Rev. John M. Duncan, pastor,) First Baptist Church, Second Presbyterian Church, Hookstown Road School, also an Adult School, and Powhatan Cotton Mill School."

The good work in the city and vicinity, was on the increase, and no doubt other Sunday Schools, not connected with the Unions, were formed and in successful operation during the year 1818.

The first Sunday School, of which a surviving scholar had knowledge, was a *Union School*, held in the Baltimore College building, on Mulberry street, in 1817 or '18, and which he only attended for a short time; but having been very young, has little distinct recollection of the school or its exercises.

In 1818, he went to reside with an elder of Rev. John M. Duncan's Associate Reformed Church, now, Rev. Dr. Leyburn's, and attended the Sunday School connected with it; he well remembers that in public worship, the scholars occupied a part of the east gallery; he admired the splendid physical appearance of the Pastor, but was too juvenile to comprehend the sermons of that remarkable preacher.

Many years after, when Mr. Duncan's health was broken, and almost unable to attend to his pastoral duties, for family reasons he officiated at the funeral of a worthy Sunday School worker connected with the Asbury Society, and his former pupil occupied a seat with him in the carriage to Greenmount Cemetery; while on the way, the pupil informed Mr. Duncan of his early connection with his Sunday School, which apparently gave him great pleasure.

The lad, in a few months, left the family of the "elder," returned home to his parents, who were Methodists, and the Asbury Sunday School, No. 1, having been removed

to the Male Free School building, which was more convenient for him, he was admitted in August, 1818, as a scholar, subsequently became a teacher, filling other responsible positions.

In 1845 he was elected president of the Society in which he had been received as a scholar, and served in that important relation until 1866, when affliction compelled him to resign.

For nearly fifty years he was thus actively identified with the first Sunday School in Baltimore, and still holds a nominal relation to it.

The minutes of the Asbury Society, August, 1817, records "a vote of thanks to Brother Disosway, a young man from New York, for his address on Sunday Schools." This reference was to Hon. Gabriel P. Disosway, late of New York, so widely known for his christian character, varied labors, and extensive learning; and proves that he was competent to instruct his Baltimore brethren, on this new and interesting topic.

CHAPTER VI.

The preceding notes have shown the "Asbury Society," with schools No. 1 and No. 2, in full operation in the Male Free School building. In 1820 there were seven schools under its charge in the city and neighborhood; the additional schools were as follows:

School No. 3 was superintended by Edwin H. Alford and E. J. Markland. Its location is not given in their reports, but was probably in "Old Town." The school was small, and, during a part of the time, was conducted in an old frame carpenter shop, in the winter season, with-

out a stove to warm the room. It is no matter of surprise that the school did not prosper, and the superintendents were occasionally discouraged.

School No. 4 was conducted by John Dykes and James Peregoy, superintendents, in a school house on south Sharp street, below Montgomery street. The school was prosperous, but in 1820 the superintendents made a careful inventory of all the books and chattels belonging to the Asbury Society, including a "*wooden chandelier*," with four candlesticks, for the use of the night school, and absolutely resigned their office, stating, "*we consider it a violation of the fourth commandment to teach writing on the Sabbath day ;*" reference will be made to this question hereafter.

The difficulty was adjusted, and the school continued until the purchase, improvement and occupancy, in 1822, of the old frame "Wesley Chapel," on south Sharp street, principally through Col. John Berry, where the school was reorganized; being near the brick yards, it was called, in derision, "Old Froggie," on account of its location.

Probably as many as fifty preachers went forth from that humble Chapel and Sunday School, and was among the most prosperous of its day.

In the meantime Dr. Thomas Littig was superintendent for a number of years; as was, also, in later years, Dr. George C. M. Roberts and John C. Keener, before referred to; Samuel Shane was also an early teacher.

The new "Wesley Chapel" was erected in 1833, and the Sunday School transferred to that place. Great prosperity has attended the labors of its officers, numerically and spiritually. Charles Cochran, jr., William Corkran, Solomon Allen, Joseph P. Watkins and others, have rendered valuable services.

The favorite country school was No. 5, located at Powhatan Factory, about seven miles from the city. The journey was long and tiresome, as the superintendent,

Daniel A. Ellis, and the corps of teachers who walked out with him and others from the city in early morning, and, after teaching all day, returned to the city in the same manner in the evening.

Among the faithful teachers was Henry Slicer, heretofore referred to, who was then serving his apprenticeship in the city, and who took his early lessons in itinerancy on foot! When he had become a popular and successful minister he often referred, at Sunday School anniversaries, to the times when he arose before sunrise, and performed the journey, with others, on foot, to teach the children at Powhatan Factory the way of life and salvation.

Among the most pleasing recollections of Powhatan Factory is the venerable manager, PHILIP WILSON, a kind, generous Irish gentleman, who always waited for, and greeted, the itinerant teachers as they reached the Factory, tired and hungry, and welcomed them to his house, and to a breakfast table well supplied with pleasant and desirable food, where he presided with his spectacles placed over his forehead, while he recited pleasant and amusing Irish stories. One of the surviving teachers was frequently his obliged guest, and listened to his amusing conversation.

Such a man as Philip Wilson deserves to be had in remembrance, and his house as one of the best specimens of a Methodist home of the olden time.

The Sunday School at Powhatan was aided by Israel Cooke, Jehu Peregoy, and others of the neighborhood; and, after the fluctuations incident to a manufacturing village, continues in a prosperous state under the charge of the people of that vicinity.

The distance from the city named for this and other country schools may appear to be overstated, but it must be borne in mind that, since 1819, the city has moved more than two miles into the country, and is still moving out,

and may yet reach Hookstown and Powhatan, as they are now connected by railway with Baltimore city.

School No. 6 was conducted in a small chapel connected with the residence of John Chalmers, sr., now at the corner of Harford avenue and Oliver street; a part of the old frame homestead being still standing. Daniel Chambers, another local preacher, rendered much assistance. It was superintended by John Rose and Alexander Reaney.

Rev. John Chambers, (Presbyterian,) then a student of divinity, under Rev. Mr. Duncan, rendered important services to the neighborhood, and gave proof of the eminence he would attain in the ministry.

Laura Maria Chalmers, afterward Cook, a grand-daughter of John Chalmers, was an infant scholar in that school, and continued until its dissolution, after which she was a faithful teacher in Monument Street School for a number of years.

The superintendents complained that they had difficulty in obtaining teachers, on account of the distance of the school from "town."

After some years the school and chapel were abandoned, following the decease of Mr. Chalmers, and the children and other persons went to "town" to church and school.

About that period Mr. Thomsen, an old-time letter carrier, engaged in building a missionary church on Harford avenue, near Aisquith street, with his own means, and collections made by him, which has continued with varied success, and is now occupied by a prosperous congregation.

Mr. Thomsen was one of six letter carriers for the whole city; his district was a part of the north side of Market, now Baltimore, street, including a considerable portion of "Old Town." He had enormous pockets in his coat, into which his daily mail was thrust; and, as postage was then generally unpaid upon letters, and was to be col-

lected by the carriers, he kept his account of postage due by his customers on the jamb behind the front door, in large chalk figures, and collected the same at stated periods.

He was a most worthy and excellent man, of some peculiarities, and thought himself persecuted "for righteousness sake." His stewardship closed, and he entered into the joy of the Lord.

In 1843, Rev. Daniel McJilton, City Missionary, was instrumental in opening a Methodist Sunday School in a private house on Harford avenue.

This was followed, almost immediately, by the erection of what was known as "Harford Avenue Chapel."

It was promptly occupied for Sunday School and preaching, and was principally sustained by William Chalmers, Samuel McVeigh, George Holland, James F. Purvis, Sterling Thomas, sr., James W. Chalmers, and others.

Robt. L. Dashiell, a Sunday School teacher, now "Missionary Secretary," preached one of his *first* sermons in this chapel, in 1847.

In 1851 Harford Avenue Church was erected, and the Sunday School was transferred to the lecture room; and the chapel was sold for school purposes. The church has been recently enlarged and improved, and has now steeple, cross, bell and organ! The most adorned of any of our city churches!

Greenmount Chapel, once connected with Harford Avenue Station, has a flourishing Sunday School, which was opened in 1860; J. A. Bolgiano, superintendent.

School No. 7, connected with the Asbury Society, was located at Hookstown M. E. Church, about five miles from the city, Henry Wigart, superintendent. Its prosperity was limited, the clashing interests of the class-meeting and the Sunday School, for the occupancy of the Church, interrupted harmony and good feeling, and after a few years trial, the Society surrendered the School to the

people of the neighborhood, by whom it has been continued to the present time, with some gratifying success.

An additional school, connected with the Society, was located at the Franklin Factory, about five miles distant, and was principally supplied by teachers from the city, who performed the journey on foot. Thomas G. Hill was one of the superintendents.

After a number of years, it was merged with other schools, and became connected with the now prosperous Sunday School at Wetheredville.

A number of years ago, a preacher was invited, after service, to dine with a family in the neighborhood of a country church, the invitation was accepted, and while at the house, the lady remarked, that she felt great pleasure in entertaining him for the first time.

When she was a child, she had been taught by him in the Sunday School at Franklin Factory, when he was a young man, and walked out from the city and back again, to teach school on the Sabbath. The lady was then the wife of an excellent physician and local preacher; both of whom have died in the Lord.

CHAPTER VII.

A few years after the formation of the first school, the Asbury Society opened an additional one, east of Jones Falls. It had no certain dwelling place for years; at one time it was located on the corner of Front and Pitt (now Fayette) streets, and had considerable prosperity; John F. Meredith, Thomas K. Turner, Edward Ing and John R. Jarboe being officers and teachers. Afterward it was conducted in a room over the "Independent engine house," then at the junction of Gay and Ensor streets.

Subsequently, the Asbury and McKendreean Societies united in the erection of a school house on Hillen, near Gay street, known by the name of "Rittenhouse's School," being occupied by him for years as an academy.

A male and female Sabbath School was taught in separate rooms by a corps of faithful superintendents and teachers; Mary Lynch was superintendent, and Sarah Hines assistant, in the female department; the latter died early, in triumph, universally beloved and regretted.

The success of these schools was so great that it promoted the erection of Monument Street Church, in 1834. After its completion the Sunday School was transferred in part to that Church, and has proved to be a source of supply and prosperity to the station to which it is attached. In addition to the names of prominent teachers and officers heretofore given, may be added Columbus A. Leaman, now of California, Elias P. Leaman, John P. Letter, Cyrus Davis, William Fusselbaugh, Samuel Kirk, Nicholas Cornelius, William J. Goldsborough, Thomas K. Turner, Sam'l J. Pentz, John B. Seidenstricker, George S. Grape, and a host of others.

A school house was erected on Exeter street, near Fayette street, for the accommodation of the children connected with Greene (now Exeter) Street Church, until further church improvements were subsequently made, and the school transferred, in 1851, to the new Exeter Street Church, where it has been conducted with great ability and success, by some whose names have already been referred to, and also by John F. Plummer, Samuel Maccubbin, Caleb Burgess, Benj. F. Nalls, Thomas F. Wilcox, John H. Short, George W. Taylor, and others.

In the year 1836, the Sunday Schools of North Baltimore were set off from the "Asbury Society," and became the "North Baltimore Sunday School Society," the genial and efficient Thomas G. Hill being elected president.

In the year 1842, a frame house on President near Pratt street was rented for Sunday School and other church purposes, and a successful school was conducted by John F. Meredith, James Hagerty, Thomas Creamer, George Sanders, James E. Alford, and others, who had been previously employed in other schools.

In 1844, High Street Church was erected, and, on its completion, the school was reorganized in the lecture room of that church and has been conducted with zeal, talent and success.

It is not our purpose to notice other important schools connected with North Baltimore, as they are not included in our design.

The attention of the "Asbury Society" was called to what was considered the neighborhood of Eutaw Street Church.

It will be remembered that all our early churches were built without basements or lecture rooms, which led to great embarrassments when Sabbath Schools were formed.

Many examinations were made by skillful mechanics to remedy the deficiency by opening suitable rooms under the churches, but, providentially, for the health of the schools, they all failed, and other arrangements had to be made.

A school was opened in "Kesley's" school room on Lexington near Eutaw street, Dr. Thomas Littig, superintendent, also one on Greene street near Lombard street; both of which were of brief continuance.

The old "Alms House," near Howard and Madison streets, had been vacated in 1822, and its inmates removed to the new "Alms House" at Calverton, two miles west of the city. A part of the old "Alms House" was procured for a Sunday School room, and a numerous and prosperous school was conducted by Nicholas L. Wood, George Holtzman, E. Kent Deaver, John H. Keene and others, until the building was finally removed by the city.

Eutaw Street Church, when built, in 1808, was located some distance back from the street on a lot extending from Mulberry street north to the church alley, and west to Jasper street, and was, in some respects, like a quiet country church.

A part of the vacant land was subsequently sold, and dwelling houses built thereon.

In 1853, a Sunday School building was erected on the vacant ground in front of the church, improving its appearance and convenience.

A large and prosperous Sunday School, with separate departments for male and female scholars, was immediately opened and entered upon a career of almost unbroken prosperity, its success and good works are matters of grateful remembrance. Among its numerous faithful laborers we name Philip Hiss, J. Robert Israel, John Wesley Krebs, Summerfield Baldwin, A. Westerman, J. S. Rawlings, John F. Long, and others.

A successful Sabbath School was conducted in 1822, in what was then called "Scrabble Town." The building was on west Franklin street, near what is now Fremont street, and was widely known as the "OLD TABERNACLE," in which Divine worship was regularly conducted. The only record concerning it is, a donation of books for the use of the school in "Scrabble Town" by the "Asbury Society," in 1822. It was a favorite place for "*trial sermons*" by young candidates for the ministry; and a former Sabbath School scholar, then not out of his teens, preached his first sermon in 1827, (fifty years ago,) when he had no license, verbal or written, even to exhort! and continued to visit it until 1832, when the school was removed and the property sold. No school of its times was more popular or successful, and deserves a place in our record.

A Sabbath School was opened at "Hart's," afterward "Lanvale Factory," about 1828, in the basement room of

an old stone dwelling. It was located on Jones Falls, west of Belvidere bridge, and was considered a country school and a long walk from town, for the teachers and the stationed ministers and others who regularly preached in the room on Sabbath mornings. The school continued for about twenty years and accomplished much good; John Grape and Nathaniel Westerman were superintendents. After the sale of the "Factory," "Falls Chapel" was built, in 1843, but its prosperity was limited.

"Asbury Chapel," about two miles on the Philadelphia road, had a Sabbath School about 1828, and has been succeeded by the handsome village church, called "Highland Avenue Church."

The Mariner's Church, *non-denominational*, had a prosperous Sabbath School about 1828. It was then located on Block street, Fells Point. Rev. Stephen Williams, (Presbyterian,) was the devoted chaplain. The elder Mrs. Williams was a most godly woman, and was connected, in 1817, with the first Presbyterian Sabbath School, of which she was one of the founders. A new and commodious church has been erected on Aliceanna street; the Sabbath School continues prosperous. The present chaplain is Rev. Charles McElfresh.

Washington Factory, five miles from the city, now "Mount Washington," had a Sabbath School in the second story of a building as early as 1829.

The compiler has a note of a visit made to the Factory in 1847, when he baptised *fourteen children* on one occasion! No doubt many of them became scholars in due course of time.

The beautiful country residence (Clover Hill) of John Kelso, was the preacher's home, which was not duplicated for many years.

A handsome stone church has been erected on a desirable site and the Sabbath School is prosperous.

The Sunday School on the "HOOKSTOWN ROAD" was continued until the "WHATCOAT CHAPEL" was built, in 1833, when it became numerous and prosperous.

It had a most admirable corps of teachers and superintendents, embracing John F. Forbus, Abram V. Cozine, Thomas Jenkins, William C. Snyder, Captain Rutter and his son, Judge Rutter, Jacob W. Graffin, Jabez Paul and the christian lawyer, William George Baker. Among the female teachers were the Misses Baker and Mary Paul, one of the founders of the McKendreean Society, in 1816.

A new and beautiful church has been erected, on another site, with steeple, bell and organ.

The old chapel has been sold, and is occupied by another denomination.

The Sunday School was reorganized in its new and convenient apartments.

In 1834 FAYETTE STREET CHURCH was erected, and furnished ample accommodations for a large and prosperous Sunday School, which has continued with the most marked success. Some of its principal laborers were known for their great christian liberality, charity and good works; Edward S. Frey, the well known "Zaccheus" of Baltimore, a princely giver; Henry W. Drakeley, who delighted in good works, and others. Richard Cornelius and William J. Tilghman are the present popular superintendents.

Saratoga Street Chapel, in 1856, Waugh Chapel, and Hollins Street Chapel, rebuilt in 1877, have been connected with this station.

The old "WILLIAM STREET CHURCH" was purchased in 1834, and re-opened by Rev. George G. Cookman. A thriving Sunday School was formed, which was a grand success.

The new William Street Church was erected in 1850, when the school occupied the spacious room provided for

it, and its prosperity continued. John S. Brown, James McClearey, William Henry Harman, George W. Sumwalt, and others, were among the most useful early laborers in the school.

COLUMBIA STREET CHAPEL was built in 1841, the Sunday School connected with it was large and highly useful. John W. Carter, Joseph Stine, John G. Lester, Joseph Shane, Jr. and others were successful workers for the Lord.

In 1844, the new Columbia Street Church was dedicated, but the school continued to occupy the Chapel, at the rear of the Church, for its purposes, with encouraging success.

SPRING GARDEN CHAPEL, on South Howard street, was erected in 1848, the Sunday School was continued with varied success, under the charge of Samuel Burnett, Geo. M. Smith, Benjamin F. Bennett, Richard Cornelius, and others, until the property was sold to another denomination.

The Chapel has been succeeded by the "CROSS STREET MISSION CHAPEL," where the results have been highly satisfactory.

CHAPTER VIII.

It was not the design of these notes to include any Sunday School formed after 1850, unless such school had been connected with an older Society; and with this restriction, our limits are well nigh exhausted.

We must therefore be content with brief notices of the remaining schools.

Preaching and Sunday School were conducted in "Crook's Factory," corner of Madison and Constitution streets, in 1831, and in Constitution Street Chapel in 1843.

Canal Street Chapel Sunday School, in 1843, Jacob Day, superintendent.

Emory Chapel in 1839, now Emory Church, built in 1845, superintendents, Allen Forrester, E. Kent Holtzman, and others.

Howard Street Chapel, in 1839, William H. Mittan and Charles Hollis were early laborers. Succeeded by Strawbridge Church, built in 1846; Charles W. Logan and others, superintendents.

Light Street Chapel, 1841.

Republican Street Chapel, 1841.

Franklin Street Chapel, 1842, now Franklin Street Church, erected in 1851, Isaac Mules, Captain Sarbaugh, (who was killed in the Union army,) superintendents.

CHARLES STREET CHURCH, erected in 1844, the first Methodist church in this city with "*pews*," and, subsequently, with an "*organ*." The Sunday School was large and flourishing, and was in charge of Conrad R. Fite, George Baughman, Robert M. Lockwood, John T. Smith, and others.

The trustees of "Charles Street Church," having determined to erect a new and beautiful church, sold their property to the trustees of the "City Station," when the congregation and Sunday School occupied the "New Assembly Rooms," on Hanover street, until the completion of the new and elegant MOUNT VERNON PLACE CHURCH, in 1872, when the school was re-opened, and has probably the largest number of scholars of any of our schools in this city. Benjamin F. Parlett, John J. Hurst, Nicholas Brewer Medairy, James Owens and Miss Mary Smith, Sunday School visitor, and others, have rendered valuable services, while the congregation is liberal in sustaining the demands of the school.

Poppleton Street Chapel in 1845.

Jefferson Street Chapel in 1845, now Jefferson Street

Church, built in 1854 ; Martin W. Mettee and John Evans, superintendents.

Fairmount Chapel, connected with the station, was opened in the old Small Pox Hospital, in 1857.

Wells' Chapel, named after the venerable Joshua Wells, built in 1846, and, like some others in South Baltimore, was soon sold !

Copper Works Chapel, in 1849.

Hersey Mission Chapel, built in 1853.

Union Square Church, erected in 1854, being a branch from Fayette Street Station. Sunday School large and prosperous ; superintendent, George A. Smith, also, Ezra Widerman, John W. Adams, and others.

Epworth Chapel, in 1856.

Hamburg Street Chapel, 1857.

"Chenoweth" Chapel, now "Parlett Chapel," built in 1858, which is being entirely rebuilt.

Madison Avenue Church, erected in 1858 ; a prominent branch of the "Asbury Society."

The school has been distinguished for its admirable management and prosperity. Its officers and teachers have numbered Philip Hiss, Charles R. Coleman, William J. Hiss, German H. Hunt, William H. Crawford, William B. Hill, Francis A. Crook, and his late mother, who was probably the oldest Sunday School teacher in the United States !

Hill Street Chapel, opened in 1855, and transferred to Hanover Street Church, erected in 1858 ; Samuel Plummer and William G. Young, superintendents.

Chew Street Chapel, 1857.

Preston Street Chapel, built and occupied for a "boys' meeting" and preaching, 1858.

To these may be added, as of later date :

Huntingdon Avenue Church, Sunday School of fine grade ; P. Hanson Hiss, superintendent, 1860.

Jackson Square Chapel, (frame,) now Church, handsome and prosperous, 1865.

Since the printer has been engaged in preparing these Sabbath School facts for publication, Mrs. Martha W. Sheffer, an active and useful teacher of a "male class" in Jackson Square Church, departed this life in the church, while attending a class-meeting led by her pastor, Rev. S. V. Leech; and which produced a profound sensation in that neighborhood.

It is stated that all the youths connected with her class have been converted to God, and admitted to full membership in the Church; all of whom attended her funeral services.

With such ripe fruit, the history of the next sixty years of Sabbath School labor may well commence!

Appold Chapel, Sunday School well conducted.

Patterson Chapel, with flourishing school.

Grace Church, an elegant handsome building and prosperous school; J. S. Hagerty and others, superintendents, 1873.

Gilmor Street (frame) Church, very promising, 1874.

Fort Avenue Chapel, a promising mission school, 1875.

Sailors' Union Bethel, conducted with favorable results, 1875.

Sunday Schools were also formed at a number of chapels contiguous to the city. The precise dates cannot be given, but the best information at command is in the following statement:

Union Factory, near Ellicotts Mills, John Forrest (called "Bishop") and Thomas Jenkins faithful workers, 1827.

Carey's School House, now adjoining Loudon Park Cemetery, 1828.

Ellicotts Mills M. E. Church, Thomas Jenkins, superintendent, 1839.

Elkridge Landing Chapel, named after Rev. John Summerfield, had Sunday School about 1828.

The Baltimore and Ohio Railroad Company purchased the chapel to secure the right of way to Washington, D.C.

A new brick church was erected about 1834 in a more favorable location. John L. Moore, Joshua Trimble, James Bryan and Thomas Newton were among the first teachers, of whom the last named still survives honored and respected by his neighbors.

Evans' Meeting House, near Govanstown, which was the "Light Street" church of the county, 1828.

Bellows Springs, then Anne Arundel county, 1828.

Reisterstown, probably about 1828.

York Turnpike Gate, (now Waverley,) 1829.

Patapsco, or Cromwell's, Meeting House, 1829.

Union Academy, near Alms House, 1830.

Warren Factory, about 1830.

Oakland Academy, near Sulphur Springs, 1830.

Thistle Factory, 1831.

Patapsco, or Battle Ground Meeting House, had school prior to 1832. A bullet had passed through the breast-work of the *first* pulpit, made by an English ball in the battle of September 12, 1814. The chapel has been handsomely renovated, and the Sunday School is prosperous. William Armstrong, Thomas Gale and Patrick Lynch, sr., rendered valuable services. General Tobias E. Stansbury was a constant visitor. on all special occasions, to "Patapsco Neck," having known Methodism from ante-revolutionary times.

Forrest School House, Anne Arundel county, 1833.

"Mackville or Johnny-Cake-Town" in private house, in 1838, and succeeded by the First Grove Chapel, (frame,) in 1839, and by the new and handsome stone church, in 1857. Dr. E. K. J. Hand and Charles Harrison, jr., superintendents.

Prospect Chapel, Anne Arundel county, near the homestead of Prof. Henry M. Harman, Dickinson College, 1846.

Locust Grove Mission School, 1841. This school was commenced by Joseph France, Mr. Murphy, Edward J. Ward, Ellis S. Teal and others ; three of these young men subsequently became ministers. It was located in an old log house, destitute of all furniture, the seats being rough unhewn timber placed upon piles of stone for support.

Truly it was a primitive mission school, almost in a wilderness at that period ! Its prosperity led to the erection, in 1842, of "*Locust Grove Chapel*," and, in 1850, "*Greenmount Chapel*" on the Washington turnpike was also erected, and the school was transferred to that place.

Mount Vernon Factory, first services in private house, 1846. Chapel opened in 1856.

Uhler's Chapel, Baltimore county, 1846.

Welsh's School House, same, 1846.

Avalon Furnace, Howard county, 1847.

Pimlico Chapel, Baltimore county, John Lester Turner, superintendent, 1848.

Ashland Factory, (now Wetheredville,) 1848.

Stone Chapel, (now a handsome church,) Dr. John Fisher, superintendent, probably about 1848.

Hiss' Chapel, same, 1848.

Govanstown Church, erected in 1850.

Tabernacle, Baltimore county, 1855.

Timber Ridge, Anne Arundel county, 1855.

Gatch's New Church, Belair road, 1857.

Catonsville M. E. Church, 1857 ; Columbus J. Shipley superintendent.

Providence Chapel, Baltimore county, 1858.

Emmart's Church, same, 1858.

Mount Olivet Chapel, Frederick road, 1860.

Hunt's Meeting House, now new church, 1834.

Reed's, or Ridge Chapel, William Childs and Elias Reed, superintendents, 1835.

Harford Gate, or Gorsuch's Chapel, Henry Crowl, (the preachers' home,) one of the first workers, 1835.

Gray's Factory, 1835.

Summerfield Chapel, Thomas L. Berry, superintendent 1835.

Epsom Chapel, Towsontown, now succeeded by a handsome and spacious church, 1840.

Taylor's Meeting House, now new church, 1840.

Whitehall and Woodberry Factories, now succeeded by the elegant church at Woodberry, 1844.

Locust Chapel, near Ilchester, Judge Ijams, superintendent, 1844.

We have inserted the names of Sunday Schools of which we had some personal knowledge, a few have doubtless been omitted but none from design. Let a future compiler supply their history.

These details may be as uninteresting to the general reader as the genealogical tables in the book of "*Chronicles*," but each one of them will be of interest to an occasional reader who had knowledge of a particular school, and help to make up the early Sunday School history.

All these Sunday Schools did not live and prosper, some died in infancy, others were removed to more convenient places, while some have perpetuated the original name by a thriving success. Let their names live in Sunday School memories, and let none be lost.

CHAPTER IX.

No reference has thus far been made to the Sunday Schools of East Baltimore Station, which included Wilk Street, now Eastern Avenue, Caroline Street, Fells Point Chapel, and, subsequently, Broadway Churches, with their numerous Chapels and Sunday Schools.

All these were under the charge of the "Wesleyan Sunday School Society," formed in 1819, and were never connected with the "Asbury Society."

Robert G. Armstrong, of the latter Society, was deputed to open their first school.

In a few years the commodious building on Bond, near Bank, street was erected, and male and female schools were conducted therein for many years.

Among the faithful and successful teachers and officers of these schools may be named, Thomas P. Stran, Lewis Audoun, John W. Randolph, Charles W. Kimberly, Ezekiel C. Johnson, George W. Corner, Philip Sherwood, F. Littig Shaffer, William H. Pearce and others.

Since these pages were written, the funeral of Philip Sherwood has taken place in Broadway M. E. Church.

His religious life was one of holy activities in Sabbath School labors, "Emory Grove Camp Meetings," of which he was an active and useful director; and also in all the aggressive movements of the Church. He died in christian peace and assurance.

The "Wesleyan Society" had charge of all the Sunday Schools east of Harford run, and great prosperity crowned their labors.

The development of Methodism in East Baltimore was greatly promoted by this band of christian workers.

We leave to the historian of that early society the further record of their faithful work, which would make an interesting volume.

Early and repeated efforts were made to conduct a Sunday School in the "Old Alms House," near north Howard street, prior to its removal in 1822, and were renewed at the new Alms House at Calverton; but the number of children in the institution of proper age, at any one time, was too limited to promise much success.

Preaching, however, was established by the "Local

Preacher's Association," which was faithfully maintained in that house, until the commodious "Bayview Asylum" was erected, and the beautiful chapel in the interior of the building was formally opened and dedicated to Divine worship, April 15, 1866, since which time regular services on the Sabbath have been punctually held by members of that body.

The inmates of the Maryland Penitentiary (which was established in 1811) attracted the earnest notice of the "Asbury Society."

As early as 1828 Sunday Schools and regular Sabbath morning preaching were conducted in the institution.

That christian and faithful warden, Joseph Owens, greatly encouraged these efforts by his influence, and repeated presence of himself and family at Divine service in the male department, and, also, Mrs. Mary Ann Hammond, matron in the female department. Christian Keener, James Paul, and others, were superintendents.

After a number of years, the management of the Sunday School passed into other christian hands; and, subsequently, the "Local Preachers' Association," who had supplied it with preaching from 1828, were superseded by other arrangements in the Male Department; but still continue their services, in the Female Department.

The early condition of the people of color, in Maryland, interested good men of all denominations.

In 1789, a society was formed to promote "the abolition of slavery, and for the relief of free negroes and others unlawfully held in bondage," who erected a building on Sharp, near Lombard street, for the use of the society.

Philip Rogers, one of the earliest influential Methodists, was president, and Joseph Townsend, a philanthropic Quaker, was secretary.

The Legislature of Maryland, in 1792, made some opposition to the society, under the existing slavery laws, and it was discontinued.

The building on Sharp street (now the site of Sharp Street Church) was transferred to the religious people of color, who made additions to it for an African school.

When Sunday Schools were introduced by the white people, anxiety was also felt for their formation among the colored people. In some of the early schools colored children were admitted with the whites; but decided objection soon led to their discontinuance.

In the report of one of the country schools, in 1820, it is stated "the scholars numbered fifty-four; twenty-two of that number were colored children! and, by a resolution of the managers, the *blacks were discharged!*"

After unwritten and long continued difficulties, colored schools, conducted by colored teachers, were organized in Sharp Street, Strawberry Alley, now Dallas Street, Asbury, John Wesley, Orchard Street, and other Churches.

Their gratifying statistics will be given hereafter, and will be found highly satisfactory.

CHAPTER X.

This chapter will be devoted to the history of "Mission Schools."

In 1836, the "Wesleyan Home Missionary Society" was formed, Samuel M. Barry, president, John N. McJilton, secretary.

Rev. John Hersey was the first missionary, and was succeeded by other faithful preachers, who did much to awaken public attention for the relief of the suffering and neglected poor, both temporally and spiritually.

We have already referred to the labors of Rev. Daniel McJilton, missionary, in 1843, on Harford avenue, to which may be added, a mission school on west Baltimore,

near what is now Stricker, street, which was conducted in a private dwelling, and, no doubt, gave an impulse to the erection of Union Square Church.

In 1845, Rev. Edward E. Allen being missionary, Frederick Street Chapel (corner of Fayette street) was opened in an old frame building where the "Rechabite Hall" now stands. This school was very successful while it existed. The late Rev. William Harden, so favorably known, as a minister; two young men, now prominent merchants, and others, were converted through its instrumentality.

Henry W. Cooke, Rezin Haslup, sr. and James Coburn, who had labored in other schools, were among the early teachers. After a few years it was discontinued to make room for more valuable improvements.

In 1846, the attention of the Missionary Society was directed to "Canton," then considered to be remote from the city. Rev. Edward E. Allen being the faithful missionary. A neat mission chapel was erected on a lot donated by the Canton Company, and promptly paid for by general contributions and dedicated by Rev. Henry Slicer and others in September of that year.

It has continued with varied success and the chapel is now about undergoing extensive and valuable improvements, with cheering prospects for the future.

Rev. James Gamble, missionary in 1852, was instrumental in forming a mission school in a dwelling house, on South Caroline, near Wilk street, in what was then a most depraved portion of the city. Dr. Henry S. Hunt and Rezin Haslup, sr., had charge of the school.

Its success led to the erection of the "CAUSEWAY MISSION CHAPEL," on Wilk street, near the corner of Eden street, and which was fully paid for *in fee*, by christians of all denominations, and was dedicated, January 30, 1853, by those faithful men of God, Bishop Waugh, Rev. H. V'D. Johns, of the Protestant Episcopal Church, and Rev. Joseph T. Smith, of the Presbyterian Church.

Dr. Henry S. Hunt was appointed superintendent of the new school, and, possessing remarkable tact and influence in the neighborhood, the chapel became crowded with scholars, who were completely under his control, and for years he was a most successful school officer. Rezin Haslup, sr., his son, Rezin C. Haslup, (secretary,) Sam'l Chambers and Mrs. Mary Brooks, were early teachers.

After the lamented death of Dr. Hunt, the school was placed in charge of Jacob D. Michael, superintendent and president of the society, and is in a satisfactory condition.

Missions among sailors and boatmen were organized as follows: Samuel Kramer, a local preacher, (now of Washington, D. C.,) who had been a sailor in his youth, felt a great desire to benefit those who were not reached by the Seamen's Union Bethel on Fells Point.

He rented a large room over a warehouse on Light St. Wharf, in 1841, and established preaching and Sabbath School. In 1847, with the aid of the public, he purchased the old ship William Penn, fitted her up for public services, and had her moored on Light Street Wharf, as a "Floating Bethel."

The results of this mission were highly encouraging and led to the erection of the "Sailor's Bethel," on Lee street, in 1852, which has been succeeded by a neat and comfortable church, recently completed, on Hill street, Rev. Jas. N. Davis, chaplain and pastor.

Methodist missions, among the German population, were introduced by Rev. Adam Miller.

In 1845 the first chapel, corner of Bond and Pratt streets, was dedicated, and public worship and Sunday School established. In 1849 a chapel was opened on Ann street, as a substitute for the former.

The first handsome German M. E. Church in this city, situate on Broadway near Eastern avenue, was dedicated by Rev. John P. Durbin and others, in 1855; Rev. John

C. Lyon, pastor. The church and school, in its new location, are prosperous and in good condition.

In 1848 the Western German Mission was established, Rev. John Swahlen, missionary ; since which time a beautiful church has been erected on Pennsylvania avenue, corner of Mosher street.

Two other places for worship have been more recently established.

The statistics of these interesting missionary schools will be furnished hereafter, probably for the first time in any general statistical table.

CHAPTER XI.

The number of Sunday Schools of other churches rapidly increased after 1817, and the "Sunday School Union," before referred to, reported, in 1828, "fifty-six schools in the city for children and adults of different sexes and colors, separately held." At a *procession* had in that year, it was estimated that 4,300 children were present, who marched through the streets, when the whole population of the city and precincts did not exceed 70,000 persons—a large representation.

On Monday, September 12, 1842, a general procession of all the white Methodist schools took place to "Monument Square." Each school had an appropriate banner, and the children in attendance were estimated at 3,500.

The procession was under the direction of that prince among Sabbath School men, John W. Randolph, of East Baltimore. The address was delivered by Rev. Henry Slicer.

The last general gathering of Methodist schools took place in the centenary of Methodism, in 1866, at the "Maryland Institute," which was densely packed in every part, leaving crowds of children and teachers on the adjacent streets, many of whom repaired to contiguous churches.

The subject of "FINANCE" required frequent attention. In 1817 Dr. Samuel K. Jennings, then in the zenith of his great popularity, preached in behalf of the Society, with encouraging success. Some time after Emanuel Kent, a celebrated chorister, who had lost an arm in the defence of Baltimore, in the war of 1814, gave a successful concert, with the aid of amateurs, in Eutaw Street Church, raising a considerable sum of money.

Valuable services were also rendered by Rev. Joshua Soule (afterward Bishop) Revs. George G. Cookman, Henry Slicer, Jno. A. Collins, Thos. B. Sargent, Thos. Sewall, John Poisal, Robt. Emory, L. F. Morgan, and other noted pastors.

The crowning effort was, however, made by Rev. Henry B. Bascom (afterward Bishop Bascom) one of the most gifted of the sons of men, in Light Street Church, November 13, 1838, when the net proceeds of a lecture delivered by him, without charge, amounted to *three hundred and twenty-two dollars*, over all expenses, from admission tickets.

Reference has been made to the use of the "Lancasterian System of Education," in 1817, when it was a comparative novelty, and was supposed to furnish great facilities for education in large schools, by the employment of the more advanced scholars to instruct the younger.

In an official report of School No. 1, February 20, 1820, it is stated that a number of tickets had been distributed as rewards to scholars, who had served as "*Monitor, Dictator, Doorkeeper, Inspector, Monitor General,*" &c. Each of these officers were designated by a morocco badge, with gilt letters, suspended by a ribbon from the neck. The boys wearing these signs of authority generally felt their importance, and in a few years their use was dispensed with.

In some of the schools, writing was taught on the Sabbath, but after the earnest remonstrance of the superintendents of School No. 4, heretofore referred to, it was restricted to the night schools only. Good, simple-minded men! what would they think of modern devices to popularize Sunday Schools?

Punishments for disorderly conduct consisted in withholding the usual reward tickets, detention after school was dismissed, corporeal punishment or expulsion. Two sessions of school were held every Sabbath, commencing at 9 and 2 o'clock, and were continued during the whole year without recess for the summer.

The superintendent of one of the early schools, a teacher by profession, had a flourishing private school. He thought he knew much, and probably did; as may appear from an extract of his report as superintendent, dated May 1, 1820, he says: "A new plan has recently been projected to study the Scriptures; a company of boys, about twenty in number, are formed into a class denominated the '*Tropological Band*,' the exercises of which consist in illustrating the *figurative, typical, symbolical, emblematical, metaphorical, parabolical* and *proverbial* expressions of Holy Writ."

The band died, probably of hard name and difficult subjects. Was it any wonder? It certainly had no successor.

CONCLUDING CHAPTER.

The "Asbury Society" was not wholly free from controversy. The introduction of writing and other secular instruction, led to a change of name to the "Asbury Sunday School and Evening School Society." How long that name was continued, cannot now be certainly ascertained.

A copy of the Holy Bible, bound in blue morocco, and considered in its time a handsome book, was offered as a special premium to the scholar who should recite the largest number of verses of Scripture in one quarter, and an inferior copy to the scholar who should be next highest in the competition.

The *first* premium is still in possession of the scholar who received it, and is inscribed as follows: "Presented to — —, by the Asbury Sunday School and *Evening School* Society, of Baltimore, for good behavior and committing Scripture to memory."

Number of verses recited in twelve Sabbaths, two thousand and nine hundred and fifty; April 1, 1821.

Who has a Sunday School premium of earlier date?

The studies pursued in the schools were spelling, reading the scriptures and the free use of Watts' Divine Songs and the *old* Methodist catechism; recitations of scripture and catechetical lessons were expected every week, and rewards were dispensed to the faithful pupils.

Singing in school was much practiced, but, generally, the regular hymns of Methodism were learned and sung, as they ought to be now. Reuel Shaw, Francis Burke and others, were early teachers of music.

No musical instrument of any kind was known, nor would they have been tolerated in the primitive schools.

Absent teachers and scholars were regularly visited, and written reports were made of the reasons for absence.

Efforts were also made to encourage savings of tickets earned by the scholars for lessons, and small sums of money received from their parents to be deposited with each school, the association was called the "Asbury Economical Society," and a list of members, numbering about one hundred, in 1820, from several schools, still exists, showing deposits from one cent upwards.

The compiler has a deposit marked of *six and a quarter cents*, which was considered a respectable amount for a

single deposit, and which, if unpaid, is entitled to *fifty-seven* years interest! which is now absolutely relinquished!

CHARLES HOLLIS, now a local preacher in New Jersey, published, in Baltimore, in 1835, the "SUNDAY SCHOOL FRIEND," which was edited by John W. Tilyard and the compiler of these facts, all members of the Asbury Society.

The paper was continued for nearly a year, when it was suspended from the want of pecuniary means.

Was any Sabbath School paper published in this country prior to 1835? We think not!

The schools were frequently favored with remarkable *revivals of religion*. One occurred in 1822, at which more than twenty of the older pupils were converted to Christ, some of whom remain to this day.

The roll of the society embraced, as before stated, seven active schools and two hundred officers and teachers.

The "Asbury Sunday School Society" was incorporated in 1822, according to law, and its corporate existence is preserved. Lewis H. Cole is president and John W. Mealey, secretary.

The growth of the city and the demand for new schools, chapels and churches, was promptly responded to by the "Asbury Society," and much valuable aid was rendered to all new enterprises.

The Baltimore City Station had maintained the *circuit plan* for many years with great success, and much of the growth of Methodism in Baltimore is to be attributed to the union of several churches and ministers in one charge, which aggregated talents and means such as separate stations cannot hope to develop.

Without disparaging the living or the dead, probably the *meridian of prosperity* was reached by the "*mother station*" in 1834, when the stationed ministers were William Hamilton, George G. Cookman, Thomas C. Thornton, James Sewell, James H. Brown and Francis Macartney; with seven houses for Divine worship.

In 1836 the Station was first divided, and subsequently continued to be, until "Light Street Church," with a single pastor, was left alone in her glory! and "Sunday School No. 1" the only school under her charge.

The Sabbath School reader is invited to a summary of the whole work which has been under review.

It is not arrogant to claim that all the past and existing Methodist Sabbath Schools in Baltimore and its vicinity have sprung from "Asbury Sunday School, No. 1."

The following table is taken from the "Registers" of the Baltimore, German M. E. Church, and Washington (colored) Conferences, and presents the state of facts in relation to Sabbath Schools in Baltimore city, for 1877.

	Sabbath Schools.	Officers and Teachers.	Scholars.
Number of Churches, Chapels and Sabbath Schools in Baltimore Conference, including "Causeway Mission Chapel," and two oth- ers adjacent to the city, ...	42	1,155	10,550
Number of Officers and Teachers, ...			
Number of Scholars, of all ages, ...			
Number of German M. E. Churches, Chapels, and Sabbath Schools, ...	4	95	495
Number of Officers and Teachers, ...			
Number of Scholars, of all ages, ...			
Number of Colored Churches, Chapels and Sabbath Schools, ...	10	271	2,129
Number of Officers and Teachers, ...			
Number of Scholars, of all ages, ...			
Making an aggregate of, ...	56	1,521	13,174

To these may be properly added the Churches belonging to the other branches of Methodism in Baltimore, which hold and teach the same gospel doctrines, embracing 32 churches, chapels and Sabbath Schools, in which, it is estimated, (according to our own statistics,) there are 870 officers and teachers, and 7500 scholars, making a grand total for the whole city of 88 churches, chapels and Sabbath schools; 2391 officers and teachers; 20,674 scholars, and an aggregate of teachers and scholars of 23,065!

WHAT HATH GOD WROUGHT? TO HIM BE ALL THE GLORY THROUGH JESUS CHRIST!

The large and wealthy congregation, worshipping in Charles Street M. E. Church, having determined, as heretofore stated, to sell their premises and parsonage and erect a spacious and elegant church, on "Mount Vernon Place," and the congregation at the time-honored Light Street Church, being compelled to vacate their place of worship and the "Old Parsonage," by the city authorities, for the extension of German Street eastwardly, the Trustees of "Baltimore City Station" purchased the property of the Trustees of Charles Street Station. Arrangements were promptly made for the removal of Asbury Sunday School, No. 1, to the lecture room of the purchased church.

The transfer of the School from the Light street building was greatly saddened by the unexpected death of Richard Donohue, chief superintendent. He became a member of the "Asbury Society" in 1823, and was elected superintendent of No. 1 School in 1853. His important duties were discharged with kindness and faithfulness for nearly twenty years; and was looking forward, with his colleagues, to the removal of his favorite school to its new location. One month prior to that event (February) he died from injury received from falling on the *ice* in one of the streets of the city; and entered upon the reward promised to the faithful.

It was determined by the members of "Baltimore City Station" that the name of Charles Street M. E. Church should be changed to "FIRST METHODIST EPISCOPAL CHURCH," in honor of "Lovely Lane Meeting House," and the two "Light Street Churches" from which it has descended in an unbroken line of succession.

Asbury Sunday School, No. 1, was accordingly transferred to the lecture room of the First M. E. Church, on March 10, 1872, *and is the same school, in fact, which was opened in the room over the "Union Engine House" on November 17, 1816, and which has never been closed for a single Sabbath since its organization!*

It may be proper to add that the present pastor, Rev. Robert N. Baer, is a Sunday School worker, and a son of Rev. John Baer, who, in 1819, was junior preacher in the City Station, and catechised the children weekly, in the old Green now Exeter Street Church. The son is following the footsteps of his venerable father.

Robert W. Armstrong, superintendent, the only son of William Armstrong, who was one of the founders of the Asbury Society, in 1816. He was nephew to Robert G. Armstrong and Thomas Armstrong, both of whom, as before stated, were early superintendents of No. 1 School.

William R. Johnson, associate superintendent, son of Grafton Johnson, who was an early scholar in No. 1 School, and who died in 1838, gloriously triumphing over death. On the Sabbath morning of his decease, one of his former schoolmates informed him that his end was approaching, when he exclaimed: "*Bless the Lord, O my soul; I shall this day feel the sweet breezes of Paradise.*"

Surely, these brethren are in the true line of Sunday School laborers! May they be faithful unto death.

Sabbath, November 4, 1877, will complete SIXTY-ONE YEARS since the formation of the Society, and will be observed by suitable religious services and a reunion of all who have been connected with the Society, or its schools, since its commencement in 1816.

IN CONCLUSION, let no one be aggrieved that his name, or the name of his friend or former teacher, has been omitted from this honorable roll; where so many were equally worthy it was impossible to record all.

As a slight relief to any disappointed reader, let it be noted *that the name of the compiler does not appear in these historical facts.* They are submitted for future reference, and may be considered impartial and reliable. Let the example be followed by others, and thus preserve the history of the Sabbath Schools of our whole country.

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